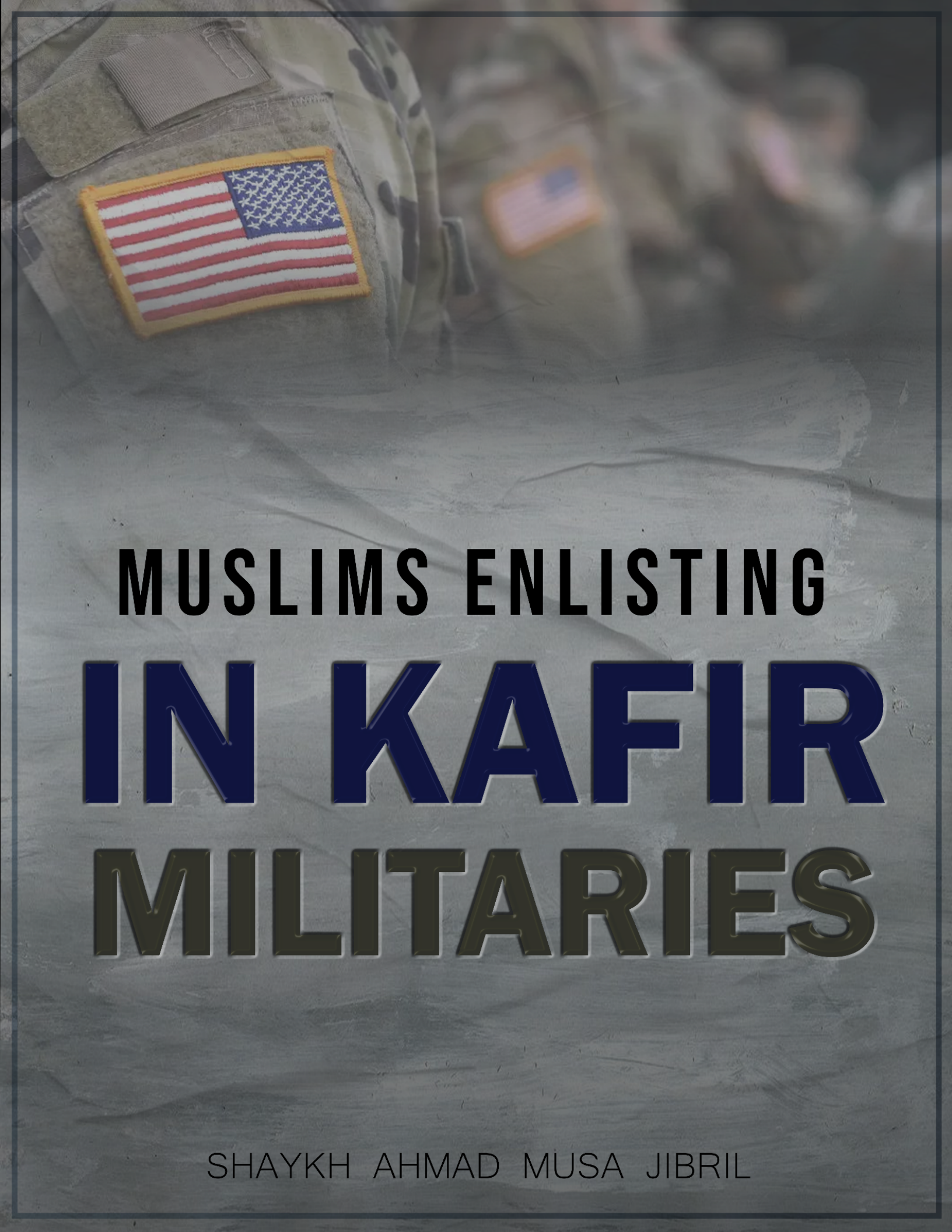




MUSLIMS ENLISTING IN KAFIR MILITARIES

SHAYKH AHMAD MUSA JIBRIL

Muslims Enlisting in **Kāfir Militaries**

Ash-Shaykh Al-Imām Ahmad Mūsa Jibrīl (حفظه الله)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Lanterns of Tawheed

lanternsoftawheed@protonmail.com



Q. What's the ruling on one who willfully enlists in a Kāfir military, hostile to Muslims, like the US military?

The answer to that is:

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿٦٠﴾ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ج

Give tidings to the hypocrites that there is for them a painful punishment - Those who take disbelievers as allies instead of the believers.¹

Give the hypocrites a tiding of a painful torment that's awaiting them. Who are they? They're the ones who take the disbelievers as protectors, friends and helpers (Awliyā'), over the believers and against the believers. Willfully volunteering to join militaries like the UK or the US is clear Riddah. Riddah means it's Kufr, it means apostasy. It's volunteering to enlist in a military that's a Kāfir military and that's all that needs to be said. I don't really need to say a word beyond that! A Kāfir military hostile to Muslims!

Take a recent example, the women we spoke about in prisons and in camps, living with no rights under torturous conditions.² Who's *really* behind it? Who *actually* caused it? A military that's starting wars with Muslims every other day. Not just Muslims, but who wants the blood of someone he has no right to kill when he meets Allāh (سبحانه وتعالى), even if he's not Muslim? Their wars are not our wars. They massacred their brothers in faith, in the past and the present. Nagasaki and

¹ Sūrah An-Nisā': 138-139

² View the talk, titled "Be Patient, O Sisters", [here](#). Access the transcript to the talk [here](#).

Hiroshima — 250,000 massacred in days with the consent of the UK. That's on their brothers in faith, so imagine what they do to the Muslims. Those who are emotional to the Falasteeni (Palestinian) cause, and don't take that matter (or this matter) from an 'Aqīdah perspective, they take it from an emotional perspective — whose continued, ongoing, nonstop support is the backbone of the Zionist occupiers in Falasteen who are killing your brothers and sisters and children? It would be quite embarrassing if I had to detail the crimes of their military on the innocent Muslims globally. It would be an endless series. Their militaries are the most powerful, colonizing, conceited, arrogant, defiant terrorist organizations on the face of the Earth today, and possibly of all times. Their wrath is focused on Islām and Muslims and it knows no bounds. If any Muslim merely thinks or considers enlisting, if that thought comes to their mind (to enlist in their ranks) they need to detoxify their beliefs and their hearts and minds with Tawheed.

Let me repeat it clearly for generations to come inshā'Allāh: those who willfully volunteer and enlist in such organizations fall into Riddah. They're Murtaddīn, meaning they're apostates. Apostates means they exited the folds of Islām. If you see them in their propaganda pictures performing Salāh in rows, or in videos calling Adhān, or with their Qur'ān in their hands, or hanging on the door of the Ka'bah, **they're Murtaddīn**. They are Murtaddīn even while they are circumambulating the Ka'bah and while kissing the Black Stone. Murtaddīn even while their woman show off in scarves. Murtaddīn means apostates, and that entails their spouses must do Faskh³ from them, otherwise they will be with them in Harām. Their Muslim relatives can't inherit from them and they can't inherit from their Muslim relatives. If they sacrifice, you can't eat from their sacrifice. If a Jew or Christian properly sacrifices, you can eat from theirs, but you can't eat from their

³ *Faskh* is one of the methods of separation between spouses in Islam that differs from Khul' and Talāq. It refers to the annulment of the marriage contract and dissolution of the marital bond completely, as though it had never happened.

(Murtaddīn) sacrifices. You can marry a Jew or Christian, but you can't marry from them. If they die, their carcasses shouldn't be washed or shrouded by Muslims. Their carcasses shouldn't defile a pure Masjid. Janāzah on them is not permissible. Burying them among the Muslims is not permissible. Du'ā for them after they die is not permissible. Du'ā for them while they're alive is only to guide them or destroy them.

Keep in mind the terms of the question. *Willfully*. The question is *willfully* volunteering to enlist. That's essential when coming to a Hukm on this matter. If one is forced into the military, we would touch on this topic from a different angle. The 'Ulamā' of earlier centuries spoke on the ruling if Kuffār forced Muslims to join the military or to harm Muslims, and I briefly touched upon that in the Tawheed classes.⁴ We know the reality. The US has not drafted Muslims into their military, at least not yet. The basis of Kufr in this matter is not from one angle, it's not one foundation. It's multiple, multiple bases. This matter is not intertwined in Kufr, it's entangled in Kufr, and I'm not even gonna get into the Harām issues. This issue is a prime example of مظاهرة المشركين, of Tawalli. Mudhāharah Al-Mushrikīn is backing, supporting, aiding, or helping the Kuffār against or over the Muslims.

The young brother who asked this question — may Allāh (سبحانه وتعالى) reward him and bless him and his family — I'm confident by the will of Allāh, that he will do a superb job in answering this. I'm confident Inshā'Allāh. Why? Because he was raised on my Tawheed classes. As young as he is, he was raised on my Tawheed classes. May Allāh grant him and his family Barakah and steadfastness on Tawheed. I emphasized Walā' and Barā' in the Tawheed classes *many* times, and before that and after that, because falling in a nullifier of this nature is a repercussion of not knowing an essential concept of لا إله إلا الله محمد رسول الله, which is referred to as Walā' and Barā'.

⁴ Access the world renowned Tawheed series by the Shaykh حفظه الله [here](#).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَرَىٰ أَوْلِيَآءَ ۚ بَعْضُهُمْ أَوْلِيَآءُ بَعْضٍ ۚ وَمَن يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ
مِنْهُمْ ۚ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٥﴾

O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allāh guides not the wrongdoing people.⁵

Ibn Hazm (رحمه الله تعالى) said this verse is as apparent as it indicates. Meaning, one who gives Walā' to the Kuffār is a Kāfir. He said no two Muslims can dispute this.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَأْلُونَكُمْ خَبَالًا وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ
أَفْوَاهِهِمْ وَمَا تُخْفِي صُدُورُهُمْ أَكْبَرُ ۚ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنتُمْ تَعْقِلُونَ ﴿٥٦﴾

O you who have believed, do not take as intimates those other than yourselves [i.e., believers], for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason.⁶

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَآءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ

O you who have believed, do not take My enemies and your enemies as allies, extending to them affection.⁷

⁵ Sūrah Al-Mā'idah: 51

⁶ Sūrah Āl Imrān: 118

⁷ Sūrah Al-Mumtahanah: 1

لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ
أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِنْهُ

You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those - He has decreed within their hearts faith and supported them with spirit from Him.⁸

Allāh (سبحانه وتعالى) said,

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ
هُمْ خَالِدُونَ

You see many of them becoming allies of those who disbelieved [i.e., the polytheists]. How wretched is that which they have put forth for themselves in that Allāh has become angry with them, and in the punishment they will abide eternally.⁹

In another verse,

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ

And if they had believed in Allāh and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient.¹⁰

Had they believed in Allāh and the Prophet (ﷺ), and what was revealed to him, they would not take the disbelievers as Awliyā', as protectors, as allies, as helpers,

⁸ Sūrah Al-Mujādilah: 22

⁹ Sūrah Al-Mā'idah: 80

¹⁰ Sūrah Al-Mā'idah: 81

aiding them over the Muslims. Ibn Taymiyyah (رحمه الله تعالى) said this verse means you will not find a single heart that has Īmān and taking the Kufr as Awliyā' in it. It's got to be one or the other. Either Īmān in the heart, or taking the Kuffār as Awliyā' in it. And we can mention tens upon tens, if not hundreds of proofs on this matter. I mean, willfully volunteering and joining the military of the US and the UK, if that's not among the peak of Mudhāharah of the Mushrikīn, then what is? That's absolutely all that needs to be said about this matter. We should stop right here and that's it!

Let me take it a little bit further. The Mudhāharah of the Kuffār in this matter entails many other issues in reality. It's not only participating in an organization that harms Islām and massacres Muslims. As mighty as that is, there's other mighty matters intertwined with it. Killing the youngest of our infants or the worst sinning Muslim, is mightier than destroying the Ka'bah — an infant, or the worst Muslim who falls under the term Islam. Imagine the reaction of Muslims if the US or the UK military was to mobilize in order to destroy the Ka'bah. They've done what's worse than that, thousands upon thousands of times! And what I'm getting at is, the massacres, as mighty as they are, they're only a stepping stone to other mighty matters attached to them — like colonizing and stabilizing Kufr in our countries, and invading and influencing the rules and laws that people go by, etc. It's colonizing, it's protecting, it's upholding, it's defending, stabilizing, and spreading man-made Kufr constitutions. Participating with them is participated in making Kufr supreme, like ruling by democracy or handing the lands over to Rāfidhah to rule by Shirk and destroy the Muslims. And Allāh (سبحانه وتعالى) said,

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ

And fight against them until there is no Fitnah and [until] the religion [i.e., worship], all of it, is for Allāh. And if they cease - then indeed, Allāh is Seeing of what they do.¹¹

And fight until there is no Fitnah. Fitnah is Shirk. Until there is no Shirk. وَيَكُونَ الدِّينُ كُلُّهُ لِلَّهِ. It means fight until the religion is for Allāh alone — completely, totally, *fully* to Allāh. What's the ruling on one who fights to establish the exact opposite of what Allāh (سبحانه وتعالى) ordered? Allāh said to fight until there is no Fitnah, and this person contributes to the massacres of the Muslims to establish Fitnah and Kufr on this Earth. Someone who does that, does he truly love and have Walā' to Allāh and His Messenger and the believers? Does he have Walā' to them? Has he establish Walā' to Allāh and Islām? In Sahīh Muslim,

¹² وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عَمِيَةٍ يَغْضَبُ لِعَصْبَةٍ أَوْ يَدْعُو إِلَى عَصْبَةٍ أَوْ يَنْصُرُ عَصْبَةً فَقَتَلَ جَاهِلِيَّةً

Rāyah means a banner, whoever fights under a banner. 'Immiyah comes from 'blindness' — whoever fights for a blind banner. 'Immiyah here means Dalālah (misguidance), whoever fights under an uncertain banner. Everything one fights for that is Dalālah is included in that term. A cause that's not clear, an unjust cause. One who fights for tribalism is included in that. If he's killed, what did the Messenger (صلى الله عليه وسلم) say? He died a death of Jāhiliyyah, والعياذ بالله.

Imagine people participating and enlisting in massacring Muslims to establish Kufr on the Earth. You see how deranged the thinking has become? A Muslim only gives his life to raise the word of Allāh supreme. ***That's when the life becomes cheap.*** To honor the Deen of Allāh and to protect what Allāh (سبحانه وتعالى) ordered that it be protected. Willful volunteering and joining such military is Kufr, even if they

¹¹ Sūrah Al-Anfāl: 39

¹² Sahih Muslim 1848a

claim to love Islām. Even though those who enlist, they enlist in it while believing and loving the cause, the military and the cause. But let's say for example, they say *"We're doing it for Dunyā purposes. We're doing it for the GI bill, for the college tuition, to get in shape, for medical care, to travel around the world, for the salary."* This person is still a Murtadd.

Imām 'Abd Al-Latīf ibn 'Abd Ar-Rahmān Āl Ash-Shaykh (رحمه الله تعالى) said, *"Someone may hate Shirk and love Tawheed"* — listen to this — *"he may hate Shirk, love Tawheed, but the defect will come to him,"* — how? — *"in not having Barā'a (disavowal) to the people of Shirk and in not having Walā' to the people of Tawheed. With that he follows his desires and enters into Shirk, destroying his Deen. And with that he leaves the layers of Tawheed."*¹³ Why? He said because he has no Walā' and Barā', and he said that's taken from the words of the Shahādah. As I've always said, the biggest proof on Walā' and Barā' is the Shahādah one takes. 'Abd Al-Latīf ibn 'Abd Ar-Rahmān Āl Ash-Shaykh (رحمه الله تعالى) also summarized a Fatwā of Ibn Taymiyyah (رحمه الله تعالى) on this matter, because the Fatāwah on this are many. 'Abd Al-Latīf ibn 'Abd Ar-Rahmān Āl Ash-Shaykh mentioned that Ibn Taymiyyah said,

من جمر إلى معسكر التتر ولحق بهم، ارتد وحل دمه وماله.

Jamaza is a term which means 'to go to, to flee to, to side with'. Its mentioned in the Hadīth of Mā'iz (رضي الله عنه) who confessed Zinā to the Prophet (ﷺ) and the Prophet (ﷺ) ordered that he be stoned. In Sahīh Muslim:

قال الشيخ عبد اللطيف بن عبد الرحمن والمرء قد يكره الشرك، ويحب التوحيد، ولكن يأتيه الخلل من جهة عدم البراءة من أهل الشرك، وترك موالة أهل التوحيد ونصرتهم، فيكن متبعاً لهواه، داخلاً من الشرك في شعب تهدم دينه وما بناه، تاركاً من التوحيد أصولاً وشعباً، لا يستقيم معها إيمانه الذي ارتضاه فلا يحب ولا يبغض لله، ولا يعادي ولا يوالي لجلال من أنشأه وسواه، وكل هذا يؤخذ من شهادة: لا إله إلا الله

[Ad-Durar As-Saniyyah: 8/396]

فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ هَرَبَ

When the stones hurt him, he ran away.¹⁴

In Sahīh Bukhari:

فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ جَمَزَ

When the stones hit him with their sharp edges, he fled.¹⁵

The term in Sahīh Muslim says Mā'iz fled. Jamaza was used in the narration of Bukhāri, so that means Jamaza means fled. Linguistically, that's what it means, 'fled' or 'goes to'. So he's saying whoever flees and goes to the Tatar and joins their military is a Murtadd, an apostate.

And the wording of Imām 'Abd Al-Latīf (رحمه الله تعالى) quoting Ibn Taymiyyah, I was never able to find that in the original works of Ibn Taymiyyah, and I believe what he was trying to do was to correctly summarize the opinion of Ibn Taymiyyah overall on this matter. He has his own Fatāwā as well. Imām 'Abd Al-Latīf ibn 'Abd Ar-Rahmān Āl Ash-Shaykh, he's the grandson of Imām Muhammad ibn 'Abd Al-Wahhāb. He was born actually around 200-220 years ago. He ('Abd Al-Latīf Āl Ash-Shaykh) said, *"If one willingly, by choice, goes to fight with the Kuffār against the Muslims, and aids them with himself or his wealth, then there's no doubt that he is a Kāfir."* Ibn Bāz in his Fatāwā said, *"The Muslim scholars have an Ijmā' (consensus, they agree) whosoever aids and supports the Kuffār against the Muslims and helps them in anyway, he's a Kāfir, just as they are Kuffār."* Al-Azhar — when it wasn't as bad as it is today — in 1947 when the Shaykh of Al-Azhar was

¹⁴ Sahīh Muslim: 1691d

¹⁵ Sahīh Bukhāri: 5270, 5271, 5272

‘Abd Al-Majīd Salīm, he said, *“One who aids the enemies of Islām is not among the people of Īmān and he’s left his religion with that.”* And he said that Muslims are free from such people.

Imām Ahmad was asked about women during the time of Bābak Al-Khurrami. Bābak Al-Khurrami was a man who fought the ‘Abbāsi Khilāfah. In Al-Jāmi’ li ‘Ulūm Al-Imām Ahmad and in Al-Furū’ and As-Sunnah li Al-Khallāl, they said, Imām Ahmad was asked about the women kidnapped by this individual (Bābak Al-Khurrami). He was a Majūsi, he fought the ‘Abbāsi Khilāfah for nearly 20 years and he gained massive amounts of followers, and he killed and enslaved a lot of Muslims, until he was finally defeated and killed by Al-Mu’tasim. He enslaved Muslim women during his time. The question to Imām Ahmad was about the children of the women who were raped and taken by him. What’s the ruling about the children? He said, they follow their mother. The children follow their mother, they’re Muslim like their mother. Because Al-Khurrami’s attacks on the ‘Abbāsi Khilāfah lasted nearly 20 years, those children grew up among his people and probably grew up to fight the Muslims. You know that from the question, because Imām Ahmad was asked a follow up question. He said, what if that son joins the military of Al-Khurrami and fights us and fights the Muslims? Imām Ahmad said, he’s a Murtadd, he’s an apostate, he’s an infidel.

Ibn Hazm in Al-Muhallā was talking about the categories of people who live among the Kuffār and the rulings pertaining to each of them and he even mentioned the story of Az-Zuhri. Az-Zuhri vowed and planned during the time of Hishām ibn ‘Abd Al-Malik that he will leave to the land of the Romans because the successor of Hishām, who was Al-Walīd ibn Yazīd, he had vowed if he gains power and he is able to, he’s going to kill Az-Zuhri. Az-Zuhri said I’m going to go to the lands of the Romans. Ibn Hazm said, when he was talking about the categories of those who live among the Kuffār, *“Something like that would be excused.”* That applies to some,

some, not many, who live in the lands of the Kuffār today. And the reason I mentioned that is to show the context the 'Ulamā' were speaking in. They were speaking on the ruling pertaining to those who live in the lands of the Kuffār. What am I trying to get at? That's a response to those who do Qiyās of the Mas'alah (issue), of enlisting in the military on the Mas'alah of living among the Kuffār. That's quite a deceptive Qiyās, not just an invalid one.

Ibn Hazm, the same one who excused people like Az-Zuhri, said about the military:

فإن كان هناك محارباً للمسلمين معيناً للكفار بخدمة أو كتابة، فهو كافر.

Whoever lives among the Kuffār and fights the Muslims and aids them in any service, even if it's merely writing for them (which is to support them against the Muslims), then he is a Kāfir.

He also said, whoever lives among the Kuffār, and by choice fights the Muslims, he is a full and complete Murtadd with the complete, full rules of a Murtadd applicable to him.

من لحق بدار الكفر والحرب مختاراً محارباً لمن يليه من المسلمين: فهو بهذا الفعل مرتد له أحكام

المرتد كلها

Mudhāharah and what it entails is just one of the basis of their Riddah. Take another ground for their Riddah. Every person who joins the military must swear in by repeating the military oath of enlistment. They solemnly swear and affirm to support and defend the constitution of the United States against all its enemies. Against *all* its enemies! To join the military, you have to solemnly swear and affirm

that you will bear true faith and allegiance to the constitution of the United States against *all* its enemies. You can go ask the children of Afghanistan and Sūriyyā and Yemen, who are the enemies of the United States? — and Falasteen as well, and elsewhere. They have to solemnly swear to abide by the orders of the president of the United States, and the orders of the officers over them, and according to the rules and regulations of the uniform code of the military justice. The UK and other nations have similar oaths. Now, give me a complete, full sentence in that oath that's **not** Kufr, and if you don't think it's Kufr, you better sprint to the Tawheed classes. I will fully admit a person who gave that oath has fulfilled the concept of Walā' and Barā', fully and completely. Wala' and Bara' to the United States. Walā' and Barā' to its constitution, to its leaders, to their military superiors, to their codes — not to Allāh and His Messenger and the believers. Whoever willingly gave that oath has entered the gates of Kufr and Riddah.

Muslims affirm to support the Qur'ān and Sunnah against its enemies. They bear true faith and allegiance to لا إله إلا الله محمد رسول الله, to the Qur'ān, to the Sunnah and to the teachings of the Messenger (ﷺ), and to be loyal to Allāh and to the Messenger and to the believers. The person enlisting goes *willingly*, full choice of his, to give an oath and statements of Kufr. They give their allegiance of Kufr to accept and abide and agree to man-made laws. أَفَحُكْمَ الْجَاهِلِيَّةِ يَنْغُونَ¹⁶ No duress, no torture, no force — they're not even pressured into this oath! — freely, willingly walking into the gates of Kufr to utter Kufr. What Islām is left for one who willingly, freely, volunteering to accept Tahākum to the Kuffār Tawāgheet rules and regulations, whether it is the uniform code of their military justice, or the constitution, or to abide by what the president says and to give allegiance to that?

¹⁶ "Then is it the judgement of [the time of] ignorance they desire?" [Sūrah Al-Mā'idah: 50]

That takes me to another issue. The Murtaddīn who join these institutions, join it because they love it. You don't willingly volunteer and offer and risk your life to something you don't love. There's no military that can function without its soldiers giving them their full love and Walā'. Rules are not based on a few exceptions. They proudly display their love and Walā' decades after leaving it, on their license plates, on the stickers, on their cars, on their flags, on their houses, the parades celebrating their service, their bolstering and bragging about it. The Messenger (ﷺ) said that a man would be gathered with whom he loves.

Allah (سبحانه وتعالى) said,

أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ

(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship."¹⁷

On the Judgement Day, the people will be in groups assembled together, assembled those who did wrong with their companions. 'Umar (رضي الله عنه) said, the people of Ribā will be together on Yawm Al-Qiyāmah. The people of Zinā will be together. The people of alcohol will be assembled together. Following in that pattern, those giving allegiance and willfully volunteering to such institutions that are hostile to Islām and Muslims, knowing what it entails, they will be assembled together with their companions. Who would want to be assembled with mass murderers who fight Islām and Muslims? There's plenty of jobs elsewhere in the West. A trash collector, a garbageman, or a gas jockey is by far a more noble job than a seven star general in such militaries. A coal miner, a bathroom attendant preserving his Tawheed, is more of a noble job than a Major General in that institution. They join the military because they love it. They love their fellow Kāfir soldiers who are fighting Muslims. They risk

¹⁷ Sūrah As-Sāffāt: 22

their lives for it. They love the man-made constitution they're fighting for and they love to live under its darkness and under the darkness of democracy, so they're willing to put their lives at stake for it and to protect it.

الْمَرْءُ مَعَ مَنْ أَحَبَّ

A person would be along with one whom he loves.¹⁸

in Sahih Bukhari and Muslim. In another narration,

أَنْتَ مَعَ مَنْ أَحْبَبْتَ

You will be with those whom you love.¹⁹

A man is with whom he loves or, you'll be with whom you love. I have a student who Allāh (سبحانه وتعالى) guided Alhamdulillah. He told me once, they instill so much love for those institutions when you're in them. He said, *"I'll give you one example, when we finished basic training, they played the official song."* He was in the Navy, so I think it was the Anchors Aweigh as he said, if I'm not mistaken. He said, *"We used to fall down to our knees in tears due to the enormous love, dedication, and loyalty that was instilled in us. Even years and years after that, I would cry in love for that military unit, when I would hear that song."*

I read a Murtadd online responding to Trump's statements about Muslims and Muslims in the West. He said, *"It doesn't really matter what faith you are, we're all marines first."* Words of clear Kufr. We say Tawheed is first, they say marines are first. هَلْ يَسْتَوِيَانِ مَثَلًا أَفَلَا تَذَكَّرُونَ²⁰ Any military of any country cannot exist without its

¹⁸ Sahīh Bukhāri: 6168, Sahīh Muslim 2640a

¹⁹ Sahīh Bukhāri: 3688

²⁰ "Are they equal when compared? Will you not then take heed?" [Sūrah Hud: 24]

soldiers giving them the summit peak of their Walā'. Without that, one would not be willing to give his life for them.

When I graduated from high school here, I immediately went to Madīnah to study. Some of the Rāfidhah classmates with me joined the military. A year and a half after that, the first Gulf War broke out. Years after that, I happened to run into one of my junior high and high school classmates, and he told me he was in the air force. I said, *"Were you deployed to Al-Jazeera, where the planes took off to kill Muslims?"* And he said, *"Yeah"*, he did. I said, *"How did you have the heart to actually drop bombs like that? We walk around ant colonies in our yard to avoid stepping on ants and you drop bombs on innocent children and Muslims who say Lā Ilāha Illa Allāh?!"* They have brainwashed him beyond what one can imagine. By Allāh he said, *"I actually enjoyed and loved it."*

The other issues, I mentioned Ibn Hazm's statement in his ruling, in his Fatwā, on joining the military. I mentioned the context of the statement. He mentioned the ruling on joining the military of the Kuffār while talking about the ruling of those living among the Kuffār. And likewise, when Imām Ahmad was asked about women forcibly taken by the Kuffār who were raped, he said the child follows the mother in her Islām. He's Muslim like the mother. He said, but if that child grows up and joins the military, he's a Kāfir. I reiterate the context they were mentioned in to highlight a point. Some take the ruling, as I said, of a Mas'alah and apply it to another Mas'alah — doing invalid Qiyās, or deceptive Qiyās. Some do Qiyās of joining the military on the issue of living among the Kuffār, and there's other things they do Qiyās on. Issuing Fatwās is not a fruit cocktail or mixing salad. Issuing Fatwās is not reclining backwards with ignorance speaking about matters like this, randomly choosing any Mas'alah that has a Hukm, then comparing another to it, without any scholarly explanation for the first or the latter. *"You're living among the Kuffār so, you know, joining them is very similar"* or other matters. Living among the Kuffār has its rules,

regulations, and conditions. Ibn Hazm, as I said, mentioned it. Ibn Qudāmah mentioned it in Al-Mughni. Al-Qurtubi talked about it. Al-Alūsi, Ibn Kathīr — it's been spoken about and there's verses and Ahādīth on it. I've spoken about it many times. It has its conditions and rulings. Other matters one is forced to do, while he is under duress, have their own rulings. They have their limitations and conditions. This matter itself, if one word was different in this Mas'alah, the entire answer would be touched upon from a different angle — as I stated. You don't even do Qiyās or use your intellect to compare one drafted with one volunteering, let alone the issue of living among the Kuffār. Doing Qiyās of willfully joining the military based on the Mas'alah of living in the lands of the Kuffār, is an ideal example of Qiyās Ma'a Al-Fāriq, invalid Qiyās, but in this matter it's actually deceptive Qiyās. In fact, it's the Qiyās of the Shaytān. The first one to do invalid Qiyās in opposition to the direct orders of Allāh, was the Shaytān. And his destiny because of that was,

فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا

“Descend from it [i.e., Paradise], for it is not for you to be arrogant therein.”²¹

ءَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا

He said, "Should I prostrate to one You created from clay?"²²

Shall I prostrate to someone You created from clay? His Qiyās was, I'm from fire, he's from clay, so that makes me better than Ādam and I don't have to make Sujood.

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

²¹ Sūrah Al-A'rāf: 13

²² Sūrah Al-Isrā': 61

[Satan] said, "I am better than him. You created me from fire and created him from clay [i.e., earth]." ²³

He exempted himself from the broad order to prostrate by Qiyās — *false* Qiyās. An intellect, an emotion, that opposes the clear orders is a recipe for disaster of one's deen. Ibn Sīrīn said the sun and moon were not even worshipped except by the usage of Qiyās. Ibn 'Abbās said, Iblees should have accepted the orders of Allāh instead of doing his own Qiyās. He disobeyed Allāh (سبحانه وتعالى) and did Qiyās, and he became a disbeliever due to that wrongful Qiyās. He said, whoever does invalid Qiyās is an associate of Iblees. Al-Hasan, Ibn Sīrīn, Ibn 'Abbās, Ibn 'Abd Al-Barr, Al-Sha'bi, Masrūq, and others, warned of wrongful Qiyās. The rules of Allāh (سبحانه وتعالى) are clear, and once there's orders from Allāh, the Qur'ān, and Sunnah on a matter, we don't care about your intellect or the Qiyās that you bring.

There's combat positions and non-combatant positions. Not everyone is pulling the trigger. Not everyone is in a plane dropping bombs on the heads of the Muslims. They have other jobs. They have criminal investigators, they have divers, they need technicians, they need engineers, they have therapists, they have intelligence people, they have computer programmers. It's not permissible to join even in those positions under the umbrella of a Kāfir military hostile to Muslims. All those positions are in direct support of an institution hostile and at war with Islām and Muslims. And before they got into that position, they entered the gates of Riddah with their oath. The soldier can't pull the trigger, nor drop a missile, without the direct support of those other positions — those other so called non-combatant positions. You know how many non-combatant positions are needed to send off a drone to kill the children of Yemen? With technology and the way the wars are run today, some of those non-combatant positions are *more* essential, *more* harmful,

²³ Sūrah Al-A'rāf: 12

than the trigger man. The military doesn't create positions for fun and leisure or because they have a big budget to donate salaries.

فإن كان هناك محارباً للمسلمين معينا للكفار بخدمة أو كتابة , فهو كافر.

Ibn Hazm's Fatwā. Even if he merely writes for them in support of what they do against the Muslims, then he's a Kāfir. أو كتابة, just a mere writer for them, or writing for them. Ibn Taymiyyah said, if one sharpens the pencil or washes the clothes of an oppressor, he is among those who aid the oppressor. In Idāh Turuq Al-Istiqāmah, (which is a book written by the same author that wrote the Fiqh book that we have been learning from²⁴) he mentioned or he narrated that a man asked Imām Ahmad (رحمه الله تعالى), *"Am I considered among those who aid the oppressors?"* Imām Ahmad said, *"What's your position?"* He said, *"خياطهم, I'm a tailor for them."* He said, *"You're not assisting the oppressor, you are the oppressor, you're the direct oppressor, you're the oppressor himself."*

Other 'Ulamā' mentioned the same identical question and same answer, but attributed the story to Sufyān Ath-Thawri or Ibn Al-Mubārak. Being a tailor, sewing and stitching their clothes, is a direct oppressor, a direct participant. They said, whoever aids them, is a level under that. Who is he? The one who sells them the strings and the needles. In Sayyid Al-Khātir that's written by Ibn al-Jawzi, he mentioned when Imām Ahmad was in prison, a guard asked him, *"Am I among those who aid and assist oppressors?"* He doesn't make decisions. He opens the gates and he closes them. He cleans the prison, brings the food for the inmates. Imām Ahmad said, *"No, you're not among those who aid the oppressors, you're directly involved. You're the oppressor!"* Imām Ahmad said, *"Whoever aids you, then he is among those who assists and aids the oppressors."* Al-Asfahāni mentioned

²⁴ Access the Shaykh's series on Furū' Al Fiqh by Ibn Al-Mibrad [here](#).

that and he said, Imām Ahmad said to the guard, “*The ones who aid and assist the oppressors are the ones who cut your hair, wash your clothes, cook your meals, and buy and trade and deal with you. You? You are a direct oppressor.*” The jobs in the military are direct participants. They’re like the jobs that the military of Fir’awn took on. In the Qur’ān, Allāh (سبحانه وتعالى) said about Fir’awn,

إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ

Indeed, Pharaoh and Hāmān and their soldiers were deliberate sinners.²⁵

Fir’awn — there was the Fir’awn of the old times and there’s the Fir’awns of today. If the Fir’awns of today didn’t explicitly say what the Fir’awn of the past said,

مَا أُرِيكُمْ إِلَّا مَا أَرَى

"I do not show you except what I see."²⁶

or,

أَنَا رَبُّكُمُ الْأَعْلَى

"I am your lord, most High."²⁷

their actions and missiles and drones spoke it. Fir’awn of the past was a Fir’awn of Egypt. The Fir’awns of today are global Fir’awns – Afghanistān, Yemen, Sūmāl, Irāq, Sūriyyā, Falasteen, and elsewhere. Allāh (سبحانه وتعالى) did not exempt soldiers of Fir’awn. They’re direct participants.

إِنَّ فِرْعَوْنَ وَهَمَانَ وَجُنُودَهُمَا كَانُوا خَاطِئِينَ

²⁵ Sūrah Al-Qasas: 8

²⁶ Sūrah Ghāfir: 29

²⁷ Sūrah An-Nāzi’āt: 24

Indeed, Pharaoh and Hāmān and their soldiers were deliberate sinners.²⁸

Firawn, Hāmān — the leaders — وَجُنُودُهُمَا, and their troops, their hosts, they're all wrongdoers and sinners. He put them in the same Hukm.

وَأَسْتَكْبَرَهُ هُوَ وَجُنُودُهُ

And he was arrogant, he and his soldiers,²⁹

Fir'awn became arrogant alone? By himself? *And* his troops. They were arrogant without a right.

وَنُرِيَ فِرْعَوْنَ وَهَامَانَ وَجُنُودَهُمَا مِنْهُمَا مَا كَانُوا يَحْذَرُونَ

and show Pharaoh and [his minister] Hāmān and their soldiers through them that which they had feared.³⁰

Again, Fir'awn and Hāmān, the leaders — that's all? The leaders alone? وَجُنُودُهُ, they're direct participants, the troops. If it wasn't for Fir'awn's military, what could Fir'awn have done? Tyrants and Tawāgheet and those Kuffār who are hostile against Muslims — they couldn't do anything without their troops. So someone will say, *"It's the leaders doing it but it's not the troops. We feel bad for them."*

وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ ۖ النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا ۖ وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا

آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ۖ

²⁸ Sūrah Al-Qasas: 8

²⁹ Sūrah Al-Qasas: 39

³⁰ Sūrah Al-Qasas: 6

and the people of Pharaoh were enveloped by the worst of punishment — The Fire; they are exposed to it morning and evening. And the Day the Hour appears [it will be said], "Make the people of Pharaoh enter the severest punishment."³¹

Evil torment will encompass Āl Fir'awn, Āl Fir'awn. Āl usually means 'the family of'. Āl Hasan is the family of Hasan. His name is Hasan, it's the family of Hasan. This is not the family of Fir'awn. Āl here is referring to his troops and followers, because his wife was the woman I just mentioned recently in the talk about the sisters in prison, the believer that Allāh (سبحانه وتعالى) told us to follow her example.

There's a few other points that I wanted to clarify, but they're more geared towards Talabat Al-'Ilm. We can mention them elsewhere in detail. I think we'll stop here because of the time.

³¹ Sūrah Ghāfir: 45-46